UNITARIAN WORD & WORK

JANUARY 1916

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

ALL OF THESE SOCIETIES have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

THE ASSOCIATION was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

THE NATIONAL ALLIANCE was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

THE UNION was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

THE TEMPERANCE SOCIETY is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

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Vol. 19 JANUARY, 1916 No. 4

EDITORIAL

AMONG all the things that one might suggest which would insure a greater degree of happiness during the year 1916, the cultivation of the spirit of gratitude is undoubtedly important. This is not saying that one can, on the spur of the moment, be grateful for anything in particular or everything in general. One cannot say, "Go to, now, I will be grateful." Gratitude is not a house that one can go into when one wishes. It is more like a dwelling that one constructs for himself little by little until it becomes a real habitation. The spirit of being grateful creates an atmosphere for itself through which one looks out upon the world through the clear eyes of appreciation. The *capacity* for gratitude can be cultivated.

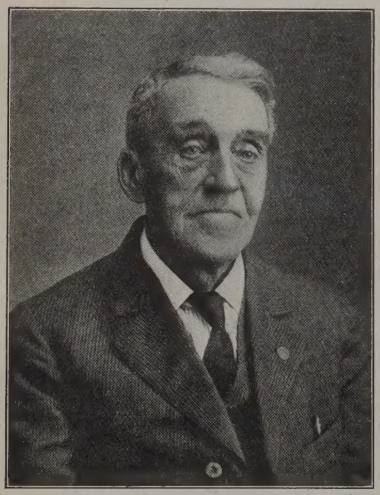
WHEN you see little children laughing at nothing, so full of the flood of life that they roll and tumble and giggle from sheer happiness at being alive, you see what, in an older person, is an enthusiastic sense of gratitude, an element of life. When Kant, the philosopher, retired at night he had a way of rolling himself up in his bedclothing like a cocoon, and exclaiming, "Was ever a man in such good health as I?" It was the spirit of gratitude that enveloped him. He was grateful that he could think, grateful that he could breathe and awake at five in the morning, grateful that he was alive and could enjoy this wonder of coming out of nothingness into consciousness, even though it might not last for more than seventy years.

WHEN the spirit of gratitude is at its best in a human being this world is not unlike the Garden of Eden as it appeared in the fancy of the man who first told the story about it. Such a man would all the time be looking around trying to find the one who made such a world to live in. In other words, he would all the time be trying to find out who it was who made this life possible and where he was, that he might go to him and thank him. Gratitude is the basis of religion. When the human brain became sufficiently developed to permit its owner to say, "I", that is, to think of himself as a creature of choice and will, he must have felt a thrill of gratitude mingled with wonder as to how it had all come about. Is it not true that Unitarians who look back to no fatal mistake in the beginning of things, and who look forward to no final collapse of the universe at the end of time, are in a position to get out of this life all that it was intended to give them for their enjoyment and for their profit? If 1916 can make us more grateful for life itself, it will be much more difficult for us to be regretful because we are unable to secure this particular thing or that particular thing as we go along.

SHOULD any one harbor the illusion that Unitarianism is not sufficient to create great satisfactions in life, nothing

could more completely dispel that illusion than a communication received from an Associate Member, whose photograph appears below. He writes,

"I am sending you the photograph of the worn-out shell of your humble servant. It is the picture of a badly gnarled and twisted old face. The marks of life's storms have marred it, but it is the best I can do. Surely, the history of my life is presented there in unmistakable lineaments. Of my own family of five children but one is left. The old friends have fallen away from "love's shining circle" until they have left me like the last rose of summer blooming alone. But I can still say with Riley,



'I have been saying Good-bye! Good-bye!
With my very best good-will
All through my life and I am a
Cheerful old man still.'

I am enclosing in this a list of the things I am grateful for, and I wish you might know what Unitarianism has done for my soul.

"My prayers, best wishes and all I can spare financially go with you."

His statement of the things which, at the age of eighty-one, he is grateful for is such a full expression of the truly religious spirit that we insert it below.

Things I am Grateful For, in this, My Eighty-Second Year.

That I am in circumstances that conspire to the enjoyment of life.

For the sweet peace and comfort that come to me as I journey down the western slope of life's pilgrimage.

That life has been poured out to me so abundantly and that my senses, affections and the romance of youth have been so marvelously spared me, and this for my dear friends and relatives sake, who have been so kind and considerate in my declining years.

That I am happy and contented and that I can say as Victor Hugo said in his old age, "I am rising toward the sky, the sunshine is on my head, the earth gives me its generous sap but Heaven lights me with the reflection of unknown worlds. Winter is on my head but eternal spring is in my heart. That I breathe at this hour the fragrance of the lilacs, the violets and roses as at twenty years ago. The nearer I reach the end the plainer I hear around me the symphonies of the world which invites me."

That I have perfect confidence in the eternal verities and fitness of all things and that He who placed them knows them from the first to the last.

The greatest loss of my life has but recently occurred. She, who has been my comfort and joy for fifty-four years, was called. But when I remember how she went, without sickness and but little pain in less than a half hour, I am grateful for that.

I miss her O! so much, yet it is a sweet sadness, for I am sure she is happy and it will be only a few months till we meet.

For all these blessings and so many more that I cannot count, Dear Lord, I am grateful to Thee!

THE *larger thought* may save us from the depression and discouragement caused by the lesser thought. At one time we may be able to keep heart and preserve hope and enthusiasm by mere considerations of personal ambition. The sense of growing power sustains us.

The feeling that we are progressing, even in the world of superficial interests, gives nerve to the arm and force to the intellect, but if one continues to grow, the hour is sure to come when resources derived from superficial interests will seem inadequate. Like the traveller who at length comes to the shore of some vast sea where no sail can be seen on the sky-line, so there may be moments when we seem to see beyond the possibilities of the present life, and then each man asks himself, "What am I to do when the forces that have sustained me thus far are withdrawn?"

The only answer to this question is found in the *larger thought*, which has to do, not with superficial interests, but with the fundamental nature of life itself. We must say, as Jesus said of old, "Not my will, but thy will." In anything less than this there is little but satire — as if an old man should try to be happy by pretending youth, by trying to go back to live life over. Sweet as the past may be, it can never furnish the incentives and motives of the future. When the journey draws to its close there must be readiness for the hospitality of the expanded and glorified life. James Martineau, in his "Messengers of Change," has touched incidentally this thought in the following words:

"The soul is faithless which, when it is stung by severities and bowed by afflictions, tries to choke its sympathies and bring a frost upon its mellow seasons. It is not by reducing life to less but by expanding it to more; not by muffling its stern tones, but by ringing its sweetness clearly out, that a serene harmony can be obtained. When duty is severe, we must be more reverently dutiful; if love brings sorrow, we must love more and better; when thought chills us with doubt and fear, we must think again with fuller soul and deeper trust."

What is true of the great final hours of life is also true of those crucial moments when we seem to live whole years because of the significance that is crowded into them.

If, however, at such moments we are armed with the *greater thought*, we shall, instead of being submerged, come forth into a larger life and be prepared for a larger service. But if we cling to the little conceptions which have previously sustained us — thoughts of selfish advantage and personal aggrandizement — we shall experience such moments only to live thereafter under the shadow of chagrin, disappointment and cynicism. Whatever may have been the religion of Columbus, there was no affectation in his act when he knelt on the shore of a new world to thank God. The dreams, the sufferings and the dangers of a lifetime found fruition in that one moment, and to see the situation in its relations to a divine purpose was the simple impulse of his triumphant nature.

In early life we may be prompted by the thought of personal glory, success in business, social happiness, local distinction, anticipations of greater achievement, but if nature takes her distinctive course, growth is inevitable, and with that growth must come the great hours and the great moments when whole years of life seem to be crowded into narrow compass. Or, we stand with our faces turned towards the infinite, and at such moments we are helpless unless we have a thought great enough to give us permanent support.

American Unitarian Association—1916

WE propose for the year 1916 a deliberate and extended program of missionary work, not with a view to immediately multiplying the number of our churches or achieving any petty sectarian victories, but with the desire and purpose of acquainting the American people with what seem to us the dynamic and permanent principles of religion. . . . We can do these things if we have a mind and heart to do them. A divine message and a needy world give us boundless opportunity.

—*Samuel A. Eliot.*

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — Henry M. Williams, *Treasurer*
Rev. Louis C. Cornish, *Secretary* — F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. W. H. Lyon, D. D. died at Brookline, Mass., on December 20th and Rev. W. M. Jones died at Pomona, Cal., on November 26th. Both were honored veterans of our Fellowship still in active service.

Rev. A. H. Robinson has resigned at Newton Centre to accept a call to Cincinnati, Ohio.

Rev. C. W. Reese has resigned at Alton, Ill., to accept a call to Des Moines, Iowa.

Rev. W. M. Backus has resigned at Minneapolis, Minn.

Mr. John N. Mark has accepted a call to East Lexington, Mass., and will be ordained next month.

Rev. J. H. Wilson has accepted a call to Framingham, Mass., and was installed there on December 19th.

Rev. T. H. Marshall has resigned at Dayton, Ohio, to accept a call to Rochester, N. Y.

Rev. H. C. Merrill has resigned at Whitman, Mass., to accept a call to Harvard, Mass.

Rev. William Irvine will take charge of the Society at Calgary, Alberta.

Rev. C. E. Beals has accepted a call to Walpole, Mass., and Rev. Paul G. Hunt to Laconia, N. H.

Anniversaries

The societies at Winchester and Danvers, Mass., and Germantown, Pa., have just fittingly celebrated the 50th anniversary of their founding. At each of these places members of the parish have given historical addresses and former ministers have lent their presence and aid. The preacher of the anniversary sermon at Winchester was Dr. Samuel A. Eliot and at Germantown, Dr. W. C. Gannett.

The society at Indianapolis has also been celebrating the 10th anniversary of the settlement of Rev. F. S. C. Wicks. There was a reception for Mr. and Mrs. Wicks, with good addresses by Mr. H. M. Landon, Mr. Meredith Nicholson, Mrs. Holiday and Dr. Eliot, who also preached on the following Sunday.

Appointments

The preaching appointments of the President of the Association for the past month have been at Winchester, Mass., (50th Anniversary); Indianapolis, Ind., (10th Anniversary of the settlement of Mr. Wicks); Framingham, Mass., (Installation of Rev. J. H. Wilson); Hudson, Mass., (Installation of Rev. H. L. Pickett) and Salem, Mass. In January he has preaching appointments at North Andover, Lawrence and Lowell, Mass., Providence, R. I., Bellows Falls and Brattleboro, Vt., and in New York State. In February he expects to go on a prolonged journey in the Southwest.

The Secretary of the Association has spent his Sundays at Montpelier, Vt., Hingham, Salem and Lynn, Mass.

Since his return from the Rocky Mountain Department, Field Secretary Brown has been for most of the time in Northern New England, visiting Lawrence, Mass., Dover, N. H., Kennebunk and Bangor, Me., and the churches in Aroostook County. Later he will return to the Northwest with particular interest in the churches in Montana.

Mr. Rumball has kept appointments at Wheeling, W. Va., Youngstown, Dayton and Toledo, Ohio; Detroit, Michigan; Erie, Pa.; Ithaca, N. Y.; and Paterson, N. J. In the coming month he will meet appointments in New England.

Special Missionary Meetings

The plans of the Association for special missionary meetings in different parts of the country are still somewhat provisional, but some preliminary announcements may be

here made. These meetings are arranged so that our message will be heard in different sections of the country during the month of February.

The President of the Association plans a journey which will involve appointments along a route indicated by Washington, D. C., Richmond and Lynchburg, Va.; Charleston and Huntington, W. Va.; Dayton and Cincinnati, Ohio; Wichita and Lawrence, Kansas; Oklahoma, Ok.; St. Louis, Mo.; Omaha, Neb., and Chicago, Ill.

Upon his return the Secretary of the Association will probably take a journey in the Seaboard Atlantic States. Dr. Crothers is to go to the Pacific Coast on a lecturing tour, but generously gives his Sundays and spare evenings to our cause. His lecture appointments are at various cities, but he expects to be able to preach in Pittsburgh, Louisville, Omaha, Santa Barbara, Portland, Seattle and Helena.

Rev. George Kent of New Orleans has accepted a commission to visit the three new churches in Texas, giving a week to each. Series of meetings have been arranged, culminating in the Sundays at Houston on February 6th, San Antonio on February 13th, and at Austin on February 20th. Rev. W. D. Simonds of Oakland will at the same time make a journey with appointments at Salt Lake City, various points in Idaho, Spokane and Seattle, Wash., and Salem and Eugene, Oregon. In Idaho he will be met by Rev. Manfred Lilliefors of Great Falls, Mont., and it is expected that meetings will be held in places like Lewiston and Moscow, Idaho, and Pullman, Wash. Meanwhile, Mr. Lilliefors' pulpit will be supplied by Field Secretary Brown, who will make a visit to all the Montana churches. At Seattle, Mr. Simonds' visit is timed to coincide with that of Dr. Crothers, and the chief event will be the dedication of the new University Unitarian church. Presumably Field Secretary Murdock will go north from San Francisco at the same time and then probably reverse the route of Mr. Simonds.

It is hoped that another group of ministers will be able to hold special meetings on the February Sundays in Nashville and Memphis, Tenn., and Birmingham, Ala. The arrangements for these meetings are as yet incomplete. At Memphis there is a small society, now without a minister. Nashville and Birmingham are two of the largest cities in the country as yet without liberal religious influences.

Rev. T. D. Bacon, of Salem, has just returned from the first of the missionary journeys undertaken by a band of Eastern ministers. He has visited and spoken at Detroit and Flint, Mich.; Geneseo and Sheffield, Ill., and at Denver, Colorado Springs, Greeley, and Fort Collins, Col. As he returns Eastward Rev. R. F. Leavens of Fitchburg starts Westward, giving the first two Sundays in January to service at Omaha and the following three Sundays to Colorado Springs. Mr. Leavens will also be able to meet various appointments along his route of travel. This arrangement ought to work well for all concerned; it will give the people of the Western churches a chance to hear some of the best of the younger ministers in the East; it will give those ministers a broadening and enlightening experience; and it will give their home churches an opportunity to hear some new voices. Mr. Bacon's pulpit has been supplied during his absence by the officers of the Association and one or more of the professors of the Harvard Divinity School. Mr. Leavens' pulpit is to be supplied by laymen of the congregation.

Special Preaching Services

The movement for preaching missions in New England is going forward vigorously. The Directors at the North Middlesex Conference have unanimously adopted plans for special meetings in all the churches of the Conference. They have appointed a strong committee of five men which they frankly designate the "Revival" Committee. Meetings have already been held in Chelmsford and Nashua, with large attendance and fine spirits.

The New Hampshire ministers met at Concord on December 13; the Worcester Association at Clinton on December 14; the Portland group at Portland, Me., on December 20; the Waterville, Me., group on the next day, and the ministers of the Plymouth and Bay Conference during the following week.

These meetings resulted in the formulation of similar plans for special services. All-the-week meetings have been held at Salem, Fitchburg, Rockland and Middleboro, Mass., and the success of these special services should be an encouragement to other churches. As far as possible the services of neighboring and local ministers are avaiied of, but these local forces are strengthened wherever necessary by speakers from a distance.

Finances

The time has come when the churches of the Unitarian Fellowship must again decide whether their cause is to stand still or to advance. The Directors of the Association in conformity with the vote and instructions of the Annual Meeting have gone forward with the development of aggressive missionary campaigns in different parts of the country. They have assumed that the delegates of the churches meant business when they passed the resolutions instructing their representatives to push the interests of our common cause.

Now it becomes necessary for the churches to prove that they are in earnest, and that when they told the Directors to go forward bravely and confidently they would generously support such efforts. This kind of work cannot be done without adequate financial support. It will be necessary to raise in the churches during the next four months some $75,000 for the support of the various branches of the national work. Let each minister and church committee plan wisely and work vigorously toward this attainable end.

The indications are not unfavorable to the consummation of these hopes, but very few of the churches have as yet sent in their contributions. The First Parish in Milton has restored its contribution to the work of the Association to the old level of $1,000. The Second Church in Salem makes still another substantial gain in its contribution. Jamaica Plain increases materially, and there are smaller gains at Newport, R. I., Arlington, Mass., and in the Third Society in Hingham. Marlboro, Mass., Unity, St. Louis, and Rowe, Mass., repeat their gifts of last year and South Natick is restored to the list of contributors. On the other hand five societies that have thus far reported show some loss in their contributions but it is greatly hoped that further effort in these places will improve the record. The point now is that each minister and society should take up this responsibility promptly, seriously and efficiently and each church do its full share in the raising of the needed support for the national cause.

Life Memberships

The attention of the churches that are raising their contributions for the work of the Association should be called to the amendment of the By-Laws of the Association, which was passed at the last Annual Meeting. This action followed a discussion in our Fellowship, which has continued through many years, and was finally taken upon the advice and report of the Special Commission to study our administrative methods. The Annual Meeting by its action discouraged the use of the annual contributions of the churches for the creation of Life Members of the Association. The amendment does not forbid such a course of action but it sets forth that "*No church or missionary society shall be entitled to representation by virtue of any subscription used for the creation of Life Members.*"

The practise of making Life Members through the church contributions is evidently liable to abuse. It is hoped, therefore, that the churches that have been accustomed to thus create Life Members will discontinue that practise. Hereafter contributions can be used for one purpose only and not for two. They are either contributions to the work of the Association or they are contributions

to make Life Members. Under the new amendment they cannot count for both purposes at the same time. This will be generally recognized as a just procedure but it will avoid misunderstandings if the churches remember that they last year unanimously adapted this course of action. The Officers and Directors of the Association have no choice in the matter and must carry out the amendment even though in some cases it may provide some disappointment.

Department of Religious Education

Bulletin No. 10, by Francis G. Peabody, D.D., has appeared during the past month. It is reprinted from *Religious Education* and was first delivered at the annual meeting of the Religious Education Association, in Buffalo, last March. Its topic, "The Religious Education of an American Child," presents a theme at once inspiring and timely, and in its treatment Dr. Peabody is at his best. This bulletin, — free to all who wish it, as all our bulletins are, — is a welcome addition to our list. Many workers in religious education in other denominations have endorsed and are using these pamphlets, and heartily commend the far-sighted generosity of the American Unitarian Association in providing for their free distribution.

Signs of awakened interest in Sunday-school work are observed on every hand. Articles have recently appeared in the *Christian Register*, the *Unitarian Advance*, and the *Pacific Unitarian*, urging higher standards for teachers and teaching-methods. In several conferences addresses have been given having the same tenor. A number of schools have established training courses and require that these courses shall be taken by candidates before they are entrusted with classes, in some cases setting up standards of preparation to be reached before candidates are recommended to paid positions. Among local announcements of Sunday schools there are appearing, with increasing frequency, pamphlets setting forth the curriculum followed and giving the academic preparation of each teacher. All these indications point to a higher appreciation of the technical character of Sunday-school work and the necessity of preparation for it. They show also a growing purpose on the part of our churches to take the religious education of their young people seriously and to require that those who undertake this delicate task shall have or shall proceed to attain something approaching an adequate equipment.

So far from this rising standard making it more difficult to obtain teachers, the effect is rather to attract to the school those best fitted, many of whom have previously refrained from entering upon the work because it has not been of such quality as to commend itself to them. We do not have and perhaps may never have either many schools or large ones. But schools that are educationally correct, inculcating good morals and promoting spiritual life, are wholly possible to us and we are moving steadily and with some rapidity in that direction.

The six lectures of Mrs. Grace E. Marshall, Ph.D., at Channing Hall, December 11, 17 and 18, provided a fitting climax to the series given under the joint auspices of the Tuckerman School and the Department of Religious Education. Mrs. Marshall's fine intellectual training and habit of mind, her intense interest in the application of the fullest knowledge of child life to religious teaching, and her practical experience in our Dayton, Ohio, church and Sunday school, have fitted her to speak on such matters as one having authority. The teachers who heard these lectures were not merely instructed, they were stimulated by the opening of new points of view and encouraged to explore for themselves the mysteries and possibilities of child life.

The members of the staff have had many engagements during the last month, the most notable being that of Miss Buck at Pittsfield, Mass., where for four days, she gave demonstrations and lectures in Sunday-school work, especially in graded teaching. Three committees, having in charge such matters as Sunday-school Extension,

Correspondence Courses in Religious Education, and The School and the Home have met separately and jointly and plan aggressive work. The Committee on Manuals has held long and helpful sessions, and reports substantial progress. The Committees having in charge the new Sunday-school song and service book have so far progressed as to lead to the expectation that the book will be ready for the printer within two months, and ought to be ready for our schools in time for the opening of another year's work.

Department of Social and Public Service

The Massachusetts Federation of Churches has issued a program of social work printed below, which it earnestly commends to the attention of the churches. It was prepared by the Social Service Secretaries of the Congregational, Methodist and Unitarian denominations working together, and it therefore has the endorsement of this Department.

Social Service Program for the Churches of Massachusetts.

Relief Work.

Create an efficient organization for carrying on necessary relief work among members of the local church, and then endeavor to secure an effective organization in the community for general relief purposes.

Co-operate closely with the local charity organization society, if there is one, and supply at least one friendly visitor. If there is no charity organization society, and if there is more than one relief agency, then attempt to form a central relief committee to prevent duplicating and overlapping in the giving of assistance and also to see that those who need help are really set on their feet again.

In country communities where friendly visiting is not practicable let all the churches unite to support a visiting nurse.

Child Welfare.

Interest membership (1) in the child's home and its surroundings; (2) in protecting the child from exploitation and from exhausting labor; (3) in securing for him that kind of education which will best equip him for life; (4) in providing adequate recreational facilities.

Work with Immigrants.

(1) Cultivate democratic relations with the foreign groups in the community; (2) by entertainments and by every possible means endeavor to bring new Americans into relation with the older life of this country; (3) organize classes in English for adults as the best means for securing for them an entrance into the better paid grades of industry; (4) arrange classes in civics to acquaint them with the highest ideals of American citizenship; (5) co-operate in the observance of an annual Recognition Day in honor of the conferring of citizenship upon naturalized voters.

Social Welfare Legislation.

Co-operate with existing agencies to secure (1) for all workers one day's rest in seven; (2) reasonable hours of labor; (3) a minimum wage.

Law Enforcement.

Study carefully the subject of law enforcement, not simply in respect to excise questions, vice, etc., but in its broader relations with such matters as child labor, public health, the factory laws, housing regulations, and the like.

2. *How to Do It.*

To carry out the above program: (1) Co-operate with state and local agencies; (2) organize in each town or city through a local federation of the churches a general social service committee in which the churches, civic associations, relief societies, trade unions, etc., shall be represented; (4) begin a campaign of education, organize study classes, discussion groups, etc.

Many forms of social activity are suggested by this program to meet individual preferences, and all are good and worthy of consideration. Among them will be noted, "Work with Immigrants." In connection with this a special opportunity for service is now opening before the

churches in Massachusetts, not specifically included in the program but none the less useful on that account. A bill is to be introduced into the General Court this winter providing for the creation of an Immigration Commission. There is great need for the establishment of such a commission in this State, and every reason why the effort to secure it should be supported by church people.

If any social service committee, men's club, or other church organization should care to arrange a meeting for the discussion of the immigration question, with a view to explaining why it is desirable to have a commission, Mr. Forbes will be glad to find a speaker. The Department has a set of some thirty or more stereopticon slides, illustrating the subject, which if they can be used, would make a lecture much more interesting.

Another matter which should appeal to all churches interested in service for the common good is the opportunity now presented to further the work of the Unitarian Temperance Society. Much new and interesting material of an educational character has been prepared by the society, which has won high praise from the experts of the Russell Sage Foundation. Sample copies of the pamphlets and posters can be had on application to this department. The important thing now is to get this material into the hands of the public. If any committee or organization in any of our churches is willing to undertake its distribution in any amount, large or small, it can be had on request. It should be clearly understood that whatever is done in this way tends to reduce the amount of social service work needed in other directions, because while wretchedness and misery drive people to drink, it is also true that intemperance makes people wretched and miserable. Stop the drinking and you present a certain amount of destitution, vice and crime.

The Secretary of the department has recently given addresses before the Alliances in Minneapolis, Dedham, Salem Second Church, and Lynn. He has lectured or preached in the churches at Melrose, Hingham, and Christ Church, Dorchester. He has lectured twice before the School for Social Workers and is giving a course of lectures before the Y. P. R. U. in Quincy.

The 1916 Card

At the end of page three of the Editorial Section will be found a statement outlining in a concise and definite way the program which the directors have laid out for the present year. Copies of this statement, attractively printed in two colors on a card, envelope size, may be had free in quantity for distribution. It is felt that the wide circulation of this statement will do much to acquaint Unitarians with the task before us and arouse their interest and loyalty in the work. In ordering, please address the Publication Department, 25 Beacon Street, Boston, Mass., and refer to the card as "The 1916 Card."

The New Hymn and Tune Book.

Publication Department

During December the Society in Peabody, Mass., has ordered The New Hymn and Tune Book, making the one hundred and eleventh. Another minister has secured enough copies for his young peoples' society, and hopes thereby to create the necessary appreciation of and interest in the book to bring about its adoption by a rather conservative congregation.

The Little Child at the Breakfast Table.

Eight hundred copies in four months is an enviable record, and The Beacon Press, as well as our people generally owe a debt to Dr. and Mrs. Gannett for this worthy little book. The best reward which the compilers could desire will be a continued healthy demand for the book, which may be had at 50 cents per copy, by mail 58 cents.

An Apology.

We have talked so steadily in these columns about that new and flourishing institution, "*The Group Rates on Word*

and Work" that this month we have decided not to mention the subject, in spite of the fact that during December three more societies came in, bringing up the number to 22, with a total of 530 subscriptions.

The Unitarian Button.

Few innovations in recent years have met with any more general response than the little Unitarian button. Like all new things it cannot possibly serve the purpose of every school, but from the large number of orders which we have received we feel confident that the button is filling a longfelt want and wherever used will be of permanent value. While we realize that some schools will not be able to adopt this means of promoting denominational interests we feel that the button is amply justifying its existence and is of value to all who care to use it. In one day this month, orders for the buttons were received from six schools (one order being for 150), thus showing the wide demand for this instructive little symbol.

BOOKS OF THE MONTH

The following recent books which may be classed as "books on liberal religion," "by Unitarian authors" or "about well-known Unitarians," have been acquired during the past month. They may be seen at the Book Room, 25 Beacon Street, and purchased at the accompanying prices.

Democracy in The Making, by George W. Coleman; $1.62 by mail.

Ethics in Service, by William H. Taft; $1.07 by mail.

The Georgics and Eclogues of Virgil, by T. C. Williams, Translator into English Verse; $1.10 by mail.

Ideals of Life, by Alfred W. Martin; $1.31 by mail.

The Liberty of Citizenship, by Samuel W. McCall; $1.22 by mail.

What I Believe, by James C. Street; 56 cents by mail.

What Is a Christian, by John Walker Powell; $1.10 by mail.

The Tuckerman School.

An outgrowth of the work of the school has been the formation of the Guild for Parish Workers which met for its autumn meeting in the Sunday-school room at Arlington Street Church on Monday, December 6. The Guild numbers about thirty persons in its membership and includes those who are doing parish and Sunday-school work who are graduates of the school or of other institutions.

Miss Harriet E. Johnson is the president, Mrs. Emily Hale Cook, secretary and Miss Mary F. Gill, treasurer. The Guild was formed several years ago and its objects are to promote the bond of sympathy and fellowship among those engaged in similar work and to provide meetings which shall bring spiritual refreshment to those who shall attend.

The Guild was able to assist one of its members in carrying out a piece of difficult work last year by a contribution to which very material addition was made by interested individuals and Alliance branches. The same opportunity for friendly service was presented at the meeting and a recommendation voted on and passed that again the Guild help, promote the work which all are trying to do by giving all that could be spared from its treasury.

Any one who may wish to learn more of this opportunity and to contribute to the good work may do so by inquiring of the president, Miss Johnson.

After the refreshments were served a short devotional service was held, led by the president, standing behind the pulpit once used by Channing. The atmosphere of the place and the character of the service were felt by all.

Each year as graduates of the school are admitted to membership and the Guild grows larger, its strength will be found more and more by giving assistance to work which needs help while the refreshment of spirit will always remain potent.

School begins January 4, after the two weeks' recess.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

The International Union.

From Fraulein Barth of Frankfort, Germany has come the following statement of the expenditure of the money sent to her last April from the contribution to the War Relief Appeal. With this statement came a message of heartfelt thanks to The Alliance.

1. Twenty-two marks were used to assist a poor German child to return home from England.

2. Fifty marks have been given to assist a lady in Hamburg who is seriously ill. She was formerly well off, but because of the war has lost all her money.

3. Fifty marks were given to a pension keeper in Goettingen. Hers was a pension for foreign students only. There are none now and she is in great need.

4. Fifty marks are for a Belgian teacher in great temporary need.

5. About sixty-five marks are being employed to bring a little girl from England to Germany. Her father, a German, taught his native tongue in Paris. He is now interned and has lost everything. The mother, French by birth, is in Frankfort. She has been most anxious about the child. The parents could not pay all of her passage. The rest of the money is being kept for some worthy objects which will surely arise.

Mrs. H. W. Weller of the International Committee has since April been a volunteer nurse in the Hospital Gallia at Cannes. It is one of the many convalescent hospitals in France. In reply to a letter asking for assistance (see June Word and Work) some money was sent to her. This is the statement sent by her:

"Fruit, cigars and chocolate..... $2.63
Shirts for men who have been lying in warm covers of flannel these hot nights 2.26
Net to make veils for beds to keep off the swarms of flies which make dawn a dread hour for sleepers 2.60
Writing paper, fans, crutches, etc., make up other small items. Candles to go round the wards at night and herbs to make drinks when the cook fails as he does often, have been purchased. Then there will be a sum divided into nightly francs to pay for another night watcher."

She concludes "With warmest thanks to my sisters of The Alliance."

Miss Herford, Secretary of the International Union asks that we help in the work of Mrs. Barnard Allen, an English Unitarian woman, for the Belgian Hospitals in Belgium and France. The English Unitarians have given most generously to this work, but now the funds are nearly exhausted. The demands continue to pour in. Winter is here entailing severe suffering and consequent illness. These men have lost their home, their country. In this their hour of need it is our privilege to ease their sufferings and help them to a speedy recovery. All money given will go direct to the wounded as there are no administrative or office expenses.

Miss Herford also asks for help in the work of the International Union connected with the Correspondence Bureau. She, with the aid of the Union representatives of Holland and Germany have enabled nearly 4,700 people, chiefly women, to communicate with relatives and friends in enemies' countries, and have by infinite trouble been the means of allaying many anxieties and smoothing many difficulties. In this work she

writes "Constant opportunities for helping come to us which we are eager to seize, but can not for lack of funds."

Miss Van Eck of Holland writes that communication is at last established with Mr. Hocart, the elderly minister of the Liberal Protestant Church of Brussels. Money is sorely needed in his works of mercy in that stricken city.

There has not been money enough contributed to the War Relief appeal to send to any of these calls. The International Committee trusts that the branches will make it possible to respond to these, and to other opportunities to aid these our fellow workers abroad.

ELIZABETH MARQUAND,
Chairman of International Committee.

The Alliance Endowment.

The Endowment has made a gain $1,167.30 during the month and on December 16, the fund stands at $5,111.09. All Alliance branches which have not already done so are urged to appoint committees to take charge of the collection of money for the fund at their next meetings. The branch treasuries have so many demands made upon them for regular needs that the Endowment Committee hopes that a large part of the gifts to the Fund may be raised from individual contributions supplemented if possible from the branch treasury. It is an unusual occasion, this twenty-fifth anniversary of ours, and the privilege of giving should be extended to every Alliance woman. "Peter's Pence" grow to great sums and our individual mites will make possible the completion of this amount and an increased interest in our growing national work.

Money which is sent to Miss Bancroft is at once put at interest and for that reason prompt giving is helpful. At the same time we are taking a year in which to complete this fund and no local amount should be considered closed until time and opportunity have been given for all to contribute. Interesting plans for raising money have come to light. The Shelter Neck, North Carolina, Branch has sent $5.00 raised by the sale of china berry beads. Here is a promise just received from the First Parish Cambridge Branch:

"I am happy to write you that at our meeting yesterday we voted to send you for our contribution to the *Endowment Fund* $265.00 from the First Parish Church. I heard that if each person should give one dollar and a quarter you would have your required amount so we have appropriated about equivalent to $1.25 for each member of our society and this amount will be on hand to pay over to you about the first week in January, but I am writing *now*, at once before sending you the actual check because I knew you would be glad to know just what to *expect* from Dr. Crothers' church here in Cambridge. With every good wish from our branch for your success in this worthy undertaking, I am,

Yours faithfully,

MAUD A. MCDOWELL,
Treasurer,
Cambridge Alliance, First Parish.

And Thy Neighbor.

The International Institute of China; What is it?

Shadowy buildings, a hedge, some forms in a lighted doorway, and a man's voice said, "Here is the Institute, this is your home." As I arrived in Shanghai at the unseasonable hour of two in the morning, I went directly to bed carrying with me a jumbled impression of kind faces and of high walls hung with strange things.

"Home is the sailor, home from the sea," I thought drowsily, and as I fell asleep I breathed a prayer that I might be a blessing in this new home, that my life here might be acceptable to Him for love of Whom I had come, and to the Alliance who from that same love had sent me.

And what is this International Institute of China to which I had come? My impression of it is this. Geographically it is in the heart of Shanghai and is made up of gardens, four adjoining

buildings, and the Reid's home; socially it represents Chinese appreciation, Chinese, European and American philanthropy, and the gift to the world of one man's vision—Dr. Reid, missionary. His purpose in founding the Institute was to encourage toleration toward all religions, and concord among nations, and in particular without proselytizing, to promote the welfare of the Chinese through the Chinese themselves. This he effects by several means, some of which are a Museum, a Library, Sunday Lectures, and a Club.

The Museum is a kind of combined museum and Chinese arts and crafts shop. It exists to "show the art, skill, culture and progress of the different foreign nations of the world," to enable people to purchase genuine Chinese articles, and to foster in the Chinese an intelligent appreciation of their own handicraft. It is a new venture, but already has a good collection of bronzes, scrolls, paintings, court costumes, etc., some of which date from the time of Christ and are permanent gifts, and some are for sale. It covers two floors of two buildings, in each of which is a Chinese attendant. The admission fee is ten cents, and five per cent of all goods sold goes to the upkeep of the Museum.

In the same buildings, on the first floor, is the Library which at present is largely theological, and contains in addition to books, all kinds of magazines from the *Edinburgh Review* and the *Thesophist* to *Islam*. I wish this Library could grow to more nearly realize that for which it exists. It needs many more books to bring it up to date and to make it varied enough in content to meet the demands of the Shanghai Chinese and European thinking public.

The Sunday Lectures, which to my mind are of prime importance, consist of courses of lectures and discussions, friendly, on religious and national subjects given in Mandarin by Dr. Reid and other authorities. The audience are Chinese men, young and old, Republican and Monarchist. It is fascinating to watch their absorbed faces. When some thing said particularly interests them they do not hesitate to comment on it aloud to their neighbors. This work is greatly reinforced by propaganda. Dr. Reid, assisted by one or two native clerks, is busy during the week getting off the Sunday reports and other articles for both European and Chinese local newspapers, and also writing articles on religious and national subjects for magazines in general. In addition he edits a monthly magazine of the Institute published in Chinese, and bi-ennially issues an Institute Report.

Of course the trustees and directors of the Institute are likeminded men with Dr. Reid, either in their belief in internationalism in its broadest and best sense, or in their conviction of the value of a comparison of religions, or in both. Dr. Reid, or rather Mrs. Reid, has also an organization for the women of Shanghai called the Ladies International Club. This phase of the Institute is what is of such great interest to us, dear Alliance comrades, and which is so important that I shall reserve an account of it for my next report.

EDITH G. PECKER.

The Executive Board.

The regular meeting of the Executive Board was held on December 10, 1915, the president in the chair.

In the absence of the Recording Secretary, Mrs. Noyes was appointed secretary *pro tempore*.

Miss Bancroft reported visits during the month to the branches at Athol, Sharon and Plymouth, Mass.; while Mrs. Davis has been the guest at the meetings of Philadelphia branches, the Philadelphia League and branch of the Second Church in Boston. Mrs. Bacon of Salem, Mass., who is with her husband, Rev. Theodore Bacon, on a visit to the Colorado churches, has been delegated to take The Alliance greetings to the branches of that state.

The report of The Cheerful Letter Committee showed great activity both in the central and local committees, especially at the approaching Christmas season, when many boxes and packages

are sent out and each correspondent receives either a card or a book. Several new libraries have been sent out, making 221 now in the field, and many new students have been enrolled in the study class department.

The Junior Alliance Committee reported a series of services for Junior meetings in preparation.

As services have been again resumed at The Joseph Priestly Memorial Church at Northumberland, Pa., an appeal for $50 was recommended to the branches. The request for help in raising the fund for the purchase of Star Island, N. H. (Isles of Shoals) was passed with the following resolution "that the Board heartily endorses the Star Island project but can not make it an appeal as it is out of the province of the usual appeal work."

The Southern Circuit Committee reported conditions in the Southern Circuits most encouraging with increasing interest at every place. In Florida the invitations to the minister to hold preaching services are so numerous that he is unable to accept them all because of lack of time, and funds for travelling expenses. The ministers in the North Carolina circuits are filling their regular appointments and helping the community life in each neighborhood.

The Endowment Fund progresses slowly. Especial emphasis is laid on the desirability of having every branch represented in the fund.

There is a steady demand for the Alliance History, yet many branches do not seem to appreciate the wealth of material and information contained in this short narrative. The price of twenty-five cents brings the book within the reach of all and it is hoped that the first edition will be soon exhausted.

The resignation of Mrs. Peck, director for Massachusetts, was accepted with regret.

Two new life members are reported; Miss Rosa M. Young, and Miss Sarah E. Doyle. Gifts have been received placing the following names *in memoriam* Mrs. Mary Wheeler Bowles, Miss Edith Dutton Steele, Mrs. Jeannette M. Rice, Miss Mary Semple, Miss Mary McCrum, Mrs. William A. Copeland, Mrs. Julia E. Hurd.

A letter of sympathy was ordered to Mrs. Atherton in her time of great anxiety and of appreciation of her work for The Alliance.

Reports were read from the Southern States East and West, and from the Rocky Mountain Sections.

LUCIA CLAPP NOYES,
Recording Secretary, pro tempore.

News from the Branches.

The third meeting of the season 1915-1916 of the New York League of Unitarian Women will be held at the Lenox Avenue Unitarian Church on Friday, January 7th, at 11 o'clock. Speaker of the day: Miss Jessie B. Rittenhouse. Subject: "The new note in Modern Poetry." Box luncheon at one o'clock with tea and coffee served by the Lenox Avenue Alliance Branch. All cordially welcomed.

The first "At Home" of "The New York League of Unitarian Women" was held at New York Headquarters on Monday afternoon, Nov. 29th from 3 until 5 o'clock. On Dec. 29th at 104 East 20th Street, the New York League of Unitarian Women will be "at Home" from 3 until 5 o'clock. Alliance members visiting in New York will be cordially welcomed.

The next meeting of the New England Associate Alliance will be held in Jamaica Plain, Mass., on Thursday, January twentieth. Programs will be sent later to the presidents of all the New England branches.

At the December meeting of the Philadelphia League of Unitarian and Other Liberal Christian Women, the following resolution was unamiously passed:

Whereas, in grateful recognition of her twenty-five years of valued service as Corresponding Secretary of The Alliance, —

Be it resolved that the Philadelphia League of Unitarian and Other Liberal

Christian Women, assembled in Germantown, December 2, 1915, extend to Mrs. Mary B. Davis its hearty congratulations on the notable achievements which signalize this anniversary occasion, and be it further resolved that this organization, of which she is an honored member, place on record its profound appreciation of the consecrated zeal, untiring devotion, and fervent loyalty which have made her long period of usefulness so conspicuous; one whose lofty enthusiasm for Unitarian ideals will ever warm our hearts and enrich our lives, and whose name and example will kindle faith and renew courage in succeeding generations.

A gift of $19, the proceeds of the Pilgrims' Nonsense Alphabets which were written on the trans continental train and sold to the Pilgrims, has been sent to the Winnipeg Branch Alliance.

At a recent meeting of the Waltham, Mass., Branch the program was one that some other branch may like to follow. The oldest member of the branch, Mrs. F. M. Stone, wrote a brief paper telling of the early days of the First Parish Church, of the times when the men hitched up the carry-all and the whole family went to "meeting," not for one service, but for both morning and afternoon. Her mother first took her when she was five years old and ever since that time, for more than eighty years, she has been a regular attendant at church. The branch itself was one of the old Auxiliary branches, and after the reading of the paper, the secretary read selected extracts from the records of those Auxiliary years, which in the light of the Alliance History recently published proved absorbingly interesting.

The annual New Year's Reception of the Allied Societies at 25 Beacon St., Boston, is this year in charge of an Alliance committee Mrs. Arthur G. Robbins, of Belmont; Mrs. Frederick H. Tappan of Boston, and Mrs. Philip Y. de Normandie of Milton.

All branches will welcome "Ways and Means of Earning Money," six typewritten pages of practical suggestions about this difficult though important department of our work. These suggestions are all "true and tried" like our grandmothers' recipes and are obtainable by sending a request to Alliance Headquarters, 25 Beacon St., Boston.

The Vice-President of the Southern States West writes:

"I bring you a slight account of what the women are doing in various south western branches. I say "slight" because it is impossible to place before you an adequate report of the work they do, with its uplift; the broadening influence they exert in the localities they are situated in. *Only* those, who have worked for a liberal faith in isolated, hostile communities, with hundreds of miles stretching between each band of women, can understand or know their real work and its worth. Louisville, Dallas and New Orleans have happily worked their way "out of the depths" as it were and are now fairly strong branches, doing splendid work on broad lines, reaching out largely beyond the limits of their local church work. Yet, it seems but yesterday to me since I was writing you reports of uphill struggle for these branches of just ten or twelve or fourteen women, similar to the ones that come to me now, from Memphis, Oklahoma and Austin. How good that 117 members under the heading "Louisville" looks, and again, two Southern States with Directors! Out of the long hard struggle of the past surely the Sout his beginning to respond to the call of a more rational faith! Our other branches are still bravely struggling onward, hoping for the time when they also can reach out to do work outside the mere struggle for the local church. Here in the South I feel as though the "Alliance" *mothers* the church, brooding over and protecting it during its weak growing years to the very best of her ability, until at last it grows strong enough to stand alone and then (like a good child) it turns to co-operate (in loving appreciation) with the tender mother that has nursed it so faithfully during its weaker years."

The vice-president of the Southern States east reports:

"Of the nine branches in this section all but two, Richmond, Virginia, and Atlanta, Georgia, have sent reports. Perhaps the dedication of the beautiful new church building at Atlanta this past month has overshadowed the routine work but we can, at least, be glad for them that they have now better facilities for carrying on the work of their branch and church and wish them God speed in all their efforts. From Jacksonville, Florida, comes word of the beginning of the season's work with prospect of new members. Last spring they put a new floor in the vestry and are now more comfortably housed. The men in the church are taking much interest and have just given a 'ladies' night,' to be followed by other entertainments. Charleston, South Carolina, reports a successful year with Shakesperian readings after the business meetings, a sale of fancy articles, a box sent to the Belgian babies, contributions to the Ice Mission, to the expenses of the president of the Southern Associate Alliance and to the Endowment Fund, besides purchasing new hymn books for the church and carrying on Post Office Mission work. At present they are renovating the cushions in the vestry and are to buy a set of individual communion cups for the church.

The Virginia branches are showing a lively interest in their work this season and each one is striving to spread abroad as widely as may be a knowledge of our liberal faith. For such work there is no lack of opportunity in these southern states. The Norfolk branch begins with several new members and an excellent printed program. Much stress is laid on publicity and social work through the Post Office Mission and social evenings. The Highland Springs branch is rejoicing in the tasteful and 'homey' appearance of its new church now that the furnishings are in place. A cement walk has been laid from the church to the street. The Sunday School is growing in membership. The little branch at Lynchburg has increased its membership fifty per cent and now numbers nine true souls. Efforts for the past months have been mainly along the line of social and Post Office Mission work. The history and the faith of Unitarianism has been studied at the regular monthly meetings. 'The Alliance plans to hold regular church socials every two months at which the members of the church may become better acquainted and welded into a closer and more effective bond of brotherhood.' From the youngest of the branches, Roanoke, comes word that illness among the members has delayed the usual activities but that it is planning to uphold and strengthen the efforts of its minister to forward the liberal cause in that growing city. From each of these Virginia centers we hear the cheering word of how all the church and Alliance work has been strengthened by the visits of Rev. F. W. Pratt, who has recently held a series of meetings in each place and thus given a distinct impetus to the Unitarian movement throughout the state."

Interdenominational Day of Prayer.

The Interdenominational Committee for Home Missions for greater Boston will hold a Day of Prayer on Friday, January twenty-first, at the New Old South Church at ten o'clock in the morning. This year for the first time Unitarians have a place on the program and Rev. Florence Buck will represent us. It is hoped that many Alliance women will be present.

Appeals.

Appeals stand as follows:

Green Harbor, Mass., preaching	$158
Meadville Students	167
Pacific School Students	155
Ellsworth, Me., parsonage	468
Long Beach, Cal., church furnishings	144
Seattle, Wash., University Church furnishings	712
Italian Mission	247
Missionary in China	322
War Relief	
Northumberland, Joseph Priestly Memorial Church	50

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Mr. SANFORD BATES, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors' Monthly Meeting.

The fifth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1915-1916 was held in Room 11, 25 Beacon St., Boston, Mass., on Wednesday afternoon, December 8, 1915, at 2.30 o'clock.

President Bates presided and there were present: Miss Cline, Mr. Eliot, Mr. Lyndon, Mr. McMurdie, Miss Richards, Miss Simmons and the secretary.

The secretary read the minutes of the last meeting which were approved as read.

The treasurer's report covered a period of three months, from September first. On motion of Miss Cline, it was

VOTED: that the report be accepted.

The bills were next presented; and it was

VOTED: that all the bills be paid.

The secretary's report for the month of November was read and accepted.

Miss Simmons reported eighty-six copies of the November *"Word and Work"* sent to the Union-at-Large members, with five new names added.

The Extension Committee, through Miss Richards, reported in detail: but discussion on this subject was postponed until later.

The Chairman of the Fair Committee, Miss Cline, reported the total receipts to date as $1,224.12.

The secretary read letters from two absent members — Mr. Lenington of Dallas, Texas, and Mr. Spence of Portland, Maine; while the president read one from another member — Mr. Ives of Andover, N. H.

The president then reported most interestingly on his recent trip of about ten days to Providence, New York, Philadelphia, Baltimore, Montclair and Washington, where he visited churches individuals and unions in the interest of the $30,000 Fund. Mr. Bates also read several letters from ministers, relative to this fund.

A special meeting of the young people in the vicinity of Philadelphia brought together a group of seventy-five or thereabouts and the meeting was very enthusiastic.

On motion of Miss Simmons, it was unanimously

VOTED: that the Board express its gratitude to Mr. Bates for his efforts in our behalf.

The president reported having been in communication with a worker, especially trained to raise large sums of money, but this person proved not available for our purpose.

The president being obliged to leave at this point, Rev. Frederick M. Eliot, one of the vice presidents, took the chair, calling for a report from any of the Massachusetts directors who have paid visits to their unions. Miss Richards reported having approached four of the churches in her district.

Mr. McMurdie urged going ahead on the raising of the $30,000 Fund: while Miss Richards suggested deferring our activities, advising further preliminary education as to our work.

As there was no further business, it was

VOTED: to adjourn.

GRACE R. TORR,
Secretary.

Pilgrim Federation.

The annual meeting of the Pilgrim Federation was held at Brockton, Mass., on Friday evening, December 3, 1915, the following officers being elected for the coming year.

President, Mr. A. Russell Mack of North Easton.

Vice-President, Mrs. Florence Whitney of Brockton.

Secretary, Miss Gladys Hunt of West Bridgewater.

Treasurer, Mr. Paul Abbott of North Easton.

It was reported that the Federation's table at the Biennial Bazaar in November netted about fifty dollars.

Mrs. Herbert B. Holmes of Brockton was made a Life Member of the central organization of the Young People's Religious Union.

Mr. Arthur E. Ryder of West Bridgewater read a paper on "The Duties of Young People in a Free Church," which was found very interesting, a rising vote of thanks being expressed at the close.

After the meeting refreshments were served and dancing enjoyed.

The President's Trip.

The president, Hon. Sanford Bates, recently spent a week or more around New York and Philadelphia, in the interest of the Union, visiting a number of individuals, churches and societies. He interviewed friends in Providence, New York, Brooklyn, Philadelphia, Baltimore, Montclair and Washington, on behalf of the Unitarian young people and their work; and as a result, more than one thousand dollars have been added to the $30,000 Endowment Fund and more pledged.

In Philadelphia a most enthusiastic meeting was held on Friday evening, December 3, 1915, when the president addressed a goodly company of young people hastily gathered from the three Unitarian churches in the city through the energy of a former director of the Board, Miss Waldie. The young people counted it a rare privilege to entertain a national president, while the president expressed himself as highly pleased with the warmth and genuineness of the reception accorded him.

Mr. Bates is especially anxious to visit unions or groups of young people as widely as possible; also conferences and gatherings of all kinds. Mr. Bates speaks on the Union,—its aims, aspirations, present state and future outlook, and would like to visit personally every union in the country, were such a feat possible. Anyone, desirous of communicating with him, may address him at Room 11, 25 Beacon St., Boston, Mass

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Life Members.

The addition of one new Life Member is to be noted this month — that of Mr. Alden Vinal Keene of Watertown, Massachusetts. This brings our number to 229.

The $30,000 Endowment Fund.

Work for the $30,000 Endowment Fund is being pushed eagerly forward; and it is hoped to wage an incessant campaign toward this goal from now on. A meeting of those most deeply interested is to be held early in January. Pledge cards may be had on application.

Field Notes.

Littleton, Massachusetts. "The Conference Committee of our Religious Union met and decided to devote the first Sunday of each month to learning about the war in Europe. So far we have had our minister and another man speak on it. Both have been extremely interesting. The second Sunday in each month they planned to have union services; that is, of the three Protestant churches of this town — Baptist, Congregationalists and Unitarian. The third Sunday a leader is selected; for instance, one night we attended a good lecture by a young member of our Guild on Beethoven, the famous musician. I spoke one Sunday on Women's Suffrage, another of our members speaking on the anti side, and a debate following. If there are five Sundays in the month, the fourth Sunday is devoted to the same programme. The last Sunday of the month is devoted to music. There are many tunes in our church hymn book unfamiliar to us, so we are going to try to learn them all. We have held a

neighborhood meeting at our vestry and attended one at Pepperell, a near-by town."

Yarmouth, Maine. "Our Y. P. R. U. in its effort to assist the parish this year, has undertaken to finance the building of a new chimney for the church, and the work is already in progress. The methods of obtaining funds for this undertaking are: subscriptions through the brick-card system and a chimney dance. The co-operation of the towns-people as well as our own parishoners is most gratifying. *The chimney dance* proved one of the most delightful social affairs of the autumn season and the proceeds amounted to nearly thirty dollars. Attractive cards printed in brick color were issued. As this was the first dance ever given in Yarmouth under the auspices of aProtestant denomination we were not sure that the function would meet with general favor; but a large company, including many young people from out-of-town, enjoyed an evening of rare pleasure and the party was a marked success in every way. The room was attractively decorated for the occasion, imitations of chimneys being conspicuous on the walls, while the stage was adorned with potted plants, and pyramids of bricks were also used with good effect. The members of the Yarmouth band offered their services to assist the cause. The orders were dainty folders in red type, ornamented with a miniature chimney on the outer cover."

Montclair, N. J. "The first event of importance was the Hallowe'en party. According to the custom of the church the young people always co-operate with the Men's Club in giving this party and everyone looks forward to it with a great deal of pleasure. Of course we had the Hallowe'en games — bobbing for apples, the Chamber of Horrors and other diversions. The following day a good many of the young people went on a new sort of expedition; that is, we started right after church in busses and automobiles, then walked to the top of a high mountain and had our supper there, returning in time for the evening service. The view from the mountain was beautiful, and the little trip was so much enjoyed that we expect to repeat it in other years. Sunday afternoon last we continued the practice we started last year of having a number of our young people read a play. Last year we read several peace plays which were enjoyed by a number of people and in each case we had an informal box supper afterwards. The play given Sunday was 'The Melting Pot,' and we expect to read plays on an average of once a month. In addition to these separate events an effort is being made to get all the groups of young people together."

Madison, Wis. "Just a word of greeting. We have begun the services of the Young People's Religious Union. At the first meeting most interesting reports were given about the experiences of vacation: one young man spoke of a trip to California and the Exposition, having attended the Sunday-school and Young People's Religious Union session of the General Conference; another gave an account of the forest land in North Wisconsin; a young lady reported with much drollery a visit to the old home in Iowa; while a fourth reported on camp life at a girls' summer camp."

Unitarian Temperance Society

Rev. Edgar S. Wiers, *President*, Montclair, N. J.
Mrs. Frank L. Young, *Vice-President*.
Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

POST A POSTER

There are three points about alcohol that are still not understood, three fallacies. One is that Beer is Harmless; substitute Beer and Light Wines for Distilled Liquors and you cure the Drink Evil. Another is that because Liquor makes Jobs, it in the end makes the wealth that makes employment abundant. Saloons are Job-Takers; Shops are Job-Makers. A third point is that people do not understand that whatever earlier prohibition in Maine may have done, present day prohibition helps.

We hope to bring out posters on all these points. Our first poster we show below: We offer 10 linen posters to any one who will place them outdoors on poles or trees (nail with flat headed roof nails); 10 paper posters for shop windows, etc., etc.

Please help us to get the facts to the man in the street by placing these posters, and do not fail to put this poster in your local press. A dollar or two would suffice to have it set up with display. We can get this education around if every one will work a little. Post a poster and please get the fact that we have the posters and if possible, the poster itself, into the local press.

PROHIBITION HELPS!

IT REDUCES WRECKAGE

TYPICAL EXAMPLE

MURDERS IN ALABAMA:

UNDER PROHIBITION (in 1911), - - - - 88
OPEN SALOONS (in 1912), - - - - - - - - 306

National Prohibition Will Help More

It will abolish entirely the ORGANIZED LIQUOR TRAFFIC which strains every nerve to increase its output, stimulates desire by advertisement and sells its wares openly on every street corner to every Adventurous Boy.

Experts say that $3,000.00 A DAY is often spent in Boston and vicinity advertising liquor and declare that this sum would not be invested unless it created at least

$15,000 WORTH OF EXTRA DRINKING.

Therefore, while we believe in Voluntary Total Abstinence based on EDUCATION, as the ideal solution

We also FAVOR

NATIONAL PROHIBITION

City of Birmingham Unitarian Temperance Society, 25 Beacon St., Boston, Mass.

How Many Unitarians Know

To what Extent Ministers, Teachers, Laymen and Scholars are now Using

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By

Ulysses G. B. Pierce

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¶ Each reading is a literary unit, dealing with but one subject, and calculated to make a definite religious impression; whatever would blur this impression is omitted. The volume is therefore free from all allusions that disturb or embarrass.

¶ Each reading is cumulative in interest, concluding with a religious, if not a rhetorical, climax, which leaves in the hearer's mind a sense of moral elevation and completeness.

¶ The readings are synthetic. In each selection the whole Bible is drawn upon, as needed, to develop the subject or to supplement the thought. Isolated passages are brought into relation with the larger thought of which they are generic parts, thus utilizing many short passages of great beauty and power which would otherwise be neglected because of their fragmentary character.

¶ The value of the book is enhanced by the addition of a complete index. Therein are found references to topics, to persons, and to the readings suitable for various occasions, such as Christmas, Easter, etc. The contents of the volume are thus made easily available.

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